

...THE...  
**CONVERTED CATHOLIC**

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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**EDITORIAL NOTES.**

GOSPEL preaching means conveying good news, the preacher being the bearer of the message from God. It is a great privilege for any one to carry a message to others that will bring them into loving personal relations with the Creator, and blessed is the man who can do this effectually. The holy men of old in the inspired writings while revealing God to man in His power, majesty, glory, and beauty, made man see himself in the divine light a sinful being, ambitious, proud, contentious, selfish, sensual. Passing by the wars and rumors of wars, and the history in the Old Testament, until we come to Isaiah, how great and glorious is the Creator and Lord; and in Jeremiah how wicked, rebellious, idolatrous is man. But even Jeremiah as a preacher has good news for us, though he was accounted a prophet of evil by his brethren in Jerusalem, and his name has a doleful significance in literature that has deterred many from reading his prophecies and lamentations. The strength, force and beauty of his writings are lost in the perversion of his name by the phrase-makers of popular literature who could see only the dark side of the picture he paints.

After bewailing his afflictions in a jeremiade in the first part of the third chapter of the Lamentations, the prophet cries out in hope and joy:

"It is of the Lord's mercies that we are not consumed, because his compassions fail not.

"They are new every morning: great is thy faithfulness.

"The Lord is my portion, said my soul; therefore will I hope in Him.

"The Lord is good unto them that wait for Him, to the soul that seeketh Him.

"It is good that a man should both hope and quietly wait for the salvation of the Lord. . . . For the Lord will not cast off forever.

"But though He cause grief, yet will He have compassion according to the multitude of His mercies."

Bible students do not ordinarily look for comfort in the book of Jeremiah, yet, as we see, it is there, as elsewhere and everywhere in the Word of God. The celebration of the hundredth birthday of the British and Foreign Bible Society this month calls attention to the marvelous work of the Bible in the countries where it has free course; and by contrast, to the condition of the Roman Catholic peoples from whom it has been withheld.

#### Few Bibles for Roman Catholics.

While hundreds of millions of Bibles have been issued by the British and American Bible Societies, and the Word of God has been translated into 200 languages, the Roman Catholic Church has been apathetic in publishing and circulating it. For many years this Magazine had been calling the attention of Cardinal Gibbons to the prohibitory prices of the Douay or Catholic version of the Bible—\$2.50 for one of good size and fair type, and \$1.50 for an inferior small type edition—and it is only within the last few years that a dollar Bible has been issued by the Catholic publishers. The New Testament was equally dear—75 and 50 cents—until recently when an edition was published at 15 cents in type so small that it is injurious to the sight, thus making it practically useless. Last month when inquiry was made of the largest Catholic publishing house in New York as to the circulation of the dollar edition of the Bible, it was learned that less than one thousand copies a year were sold, and the demand was not increasing.

#### Discouraging the Reading of the Bible.

No better word could be used to express the attitude of the Roman Catholic Church toward the reading of the Bible than—discouragement. It will be remembered that it was to repel this charge that Priest Earley of Irvington, N. J., took up arms against King Henry VIII, and accused him and his contemporaries of having translated the Bible into English for bad purposes. It was a trap set by these Englishmen for the unwary feet of the poor Roman Catholics, and therefore it was the bounden duty of the Pope's priests every-

where to warn the people of the danger that lurked in the use of the Bible and discourage the reading of it. The bishops and priests are afraid of the Bible in the hands of the people, for they know that a Bible-reading people will not be priest-ridden. It is a case of self-preservation on the part of the hierarchy.

#### Priests and People Equally Ignorant.

An old subscriber writes from Bangor, Maine:

THE CONVERTED CATHOLIC has come to be a fixture in my house. It seems to me that the Lord is taking a hand in the movement of things. We are all interested in the subject of the versions of the Bible as started by Miss Gould. She has given the Roman Catholics an opportunity to defend their claims on Scriptural grounds.

It is too bad that in our free country so many of the people are deceived by the priests. They get heated when a Protestant says anything to them about religion. Perhaps one who has not been inside the system can not understand how they feel. By taking THE CONVERTED CATHOLIC, however, I can help you to say to them what I cannot say myself. My prayer is that God's blessing may be with you, that He may help, strengthen and keep you in the work which He has guided these many years, and through which He has done great things, so that you may see large results in the days to come.

E. M. G.

Most heartily do we thank our dear friend for his good wishes and prayers. As to the people being deceived by the priests, perhaps our friend does not know that many of the priests themselves are equally deceived. Even Priest Earley doubtless believed what he wrote when he stated that the Protestant version "goes back only to the days of King

Henry VIII of England and was then gotten up for obvious reasons." The inference to be drawn from this statement, and his further reference to "instincts and passions," is that Henry VIII had the Bible translated in order that he might break with the Pope and marry six wives. Of course only ignorant persons would make or believe such a statement, but many priests are as ignorant of the Bible and history as the members of their Church generally.

#### The United States and the Vatican.

Several newspapers last month alluded to the efforts of Cardinal Merry del Val, the Papal Secretary of State, to induce the United States to undertake the protection of Roman Catholics in the Far East. One motive inspiring this project was a desire to put a slight upon France, because of the action of the Government against the religious orders; and another, the wish to obtain official recognition of the Pope by the Washington Government, because if that responsibility were undertaken, it would be necessary for this country to be represented at the Vatican by an ambassador. Of course the wishes of the Roman hierarchy in this latter respect can never be fulfilled, because the Constitution of the United States expressly forbids the recognition of any one form of religion by the National Government. At the same time, great pressure will without doubt be brought to bear upon many men holding responsible positions in Washington, and it will be well for all American Protestants to bear in mind that eternal vigilance is the price of liberty. Beware of the influence of Rome at Washington.

#### Converted Catholics in Brazil.

In a letter received last month from Florianopolis, Brazil, from the Rev. J. B. Kolb, there is this item of good news:

During Christmas week we received seven persons upon confession of Christ as Lord; and four children were baptized at an outstation.

"On Sunday January 3, in Florianopolis, at service, twenty-four persons confessed Christ, one was received into our Church by letter, and one child was baptized. All of these but three had been Roman Catholics. In all, 37 names have been added to the roll of the Church. Praise the Lord for His goodness!

This, the fruit of one man's labor, is an offset to the few Protestants who go over to Rome.

#### From Ecuador, South America.

The Rev. H. G. Chrisman, writing from Montecristi, Ecuador, February 8, 1904, says: "I have been wanting to write you for several weeks to renew my subscriptions to your excellent magazine. We do not want to miss any number of your paper, as it helps us to better understand the needs of the poor deceived people among whom we labor.

"The spiritual darkness and gloom of these South American republics is indeed appalling, and should be a new call to prayer to all true Christians in the United States for their evangelization. The words are indeed true of them "having a form of godliness, but denying the power thereof." If they but knew the gift of God, and who it is that so tenderly invites them to come and find rest, surely they would come and drink of the life-giving waters. Please pray for us, that we may faithfully hold up Jesus to their view, instead of their many images and saints."

**The New York State School Question.**

A decided victory on the school question has been gained in the New York Legislature by the adoption of the new Educational bill, which unites all departments in one board. The number of regents has been reduced from nineteen to eleven, and the new commissioner of education, Dr. Andrew S. Draper, will carry out the non-sectarian policy pursued by Mr. Charles R. Skinner, whose services will be retained in the new department. Mr. Skinner has been pursued with relentless hostility by the papal agents who would Romanize our public schools, but he has beaten them. This Magazine has done its part in the good work, both editorially and in the brilliant article by Counsellor De Witt C. Morrell of this city.

**The Gibbons Letters.**

As Cardinal Gibbons has not yet recovered from the shock of the great fire which occurred in Baltimore last month, causing the loss of \$100,000,000 worth of property in the business districts of the city—his own newspaper and bookstore being swept away—it has been thought best, this month also, not to send him a letter.

This consideration for the Cardinal's feelings under the circumstances should be appreciated by him; for the public letters addressed to him in this Magazine, though perhaps too plain-spoken for the welfare of his Church, have done good as a corrective of the abuses and corruptions fostered by the Roman Catholic Church.

In the meantime, there is no doubt but that the people of Baltimore will, in a very short time, possess a new city far surpassing the old one in beauty and magnificence.

**Christ's Mission Work.**

It has always been a serious problem to provide suitable employment for the priests who come to Christ's Mission. They have no trade or skill in any occupation, and though comparatively young—the average is 32 years—the difficulty of finding openings for them is very great. Not one-half of them could be acceptably placed as pastors or missionaries, and this is true especially of those who have been members of religious orders. A monk is a stranger in the world at large, and it requires special grace and patience to direct him in the new way of life. But by opening his heart to the Saviour and trusting in him as his best Friend the way to success is assured to the persevering brother who comes to the Mission.

Last month the Rev. F. Tagliaberta of the Italian Mission, this city, brought four priests to Christ's Mission in one day to be cared for and helped and started in a new life. One of them was a bright Seminarian, and he was told that if he felt he was called to missionary work an opportunity to acquire an education on evangelical lines would be afforded him. The others will find such positions as are suitable.

A young ecclesiastic who came to Christ's Mission last year and was sent to the Moody School at Mount Hermon, Mass., and has since been pursuing his studies in this city, has been called to missionary work in Connecticut. Another young priest, who had been a professor in a Roman Catholic Seminary, and who came to the Mission six months ago has also taken a course of study at Mount Hermon.

### Rome's Losses.

In reply to an inquirer who asks about conversions from the Roman Catholic Church and the losses that Church has sustained in this country, statistics furnished by Roman Catholics have repeatedly been given in this Magazine, from Miss M. T. Elder's "Twenty Millions Loss" to the 28,000,000 lost according to Bishop McFaul, of Trenton, N. J., who at the funeral of Bishop Wigger of Newark, on January 10, 1901, said, "If we had been able to preserve the faith in all immigrants and their descendants, we would number close upon one-half the population of the United States." This appeared in the *CONVERTED CATHOLIC* for February, 1901, (XVIII, No. 2). In the same number of the Magazine is an article by Miss M. T. Elder, on the subject of Rome's "enormous losses" in the United States.

Scarcely a month passes but some high Roman Catholic official makes a similar doleful complaint. We have previously referred to the statement of the Rev. Dr. Joseph H. McMahon, of this city, who said at a meeting of the Catholic Club as reported in the *New York Herald*, of December 10, 1903: "The more our born Catholics grow in importance and wealth, the less grows their grasp on their religion;" and he continued, "We are in a critical period of the Catholic Church in the United States. The age of intolerance and persecution has ceased and after it has come a struggle more subtle and intense; virtue and sin have lost their meaning, and the personal element has been banished from religion. We have lost our grasp on the helm of true religion. We have drifted away from the simplicity of

faith, and are wandering in the labyrinth of a material world."

Father McMahon then said in reference to the newspaper controversy carried on in the *New York Sun*, which was discussed in the January *CONVERTED CATHOLIC*, the Roman Catholic side of which was conducted entirely by priests, except one letter by a layman inserted at the special request of Archbishop Farley: "All the anonymous contributors to the religious controversy recently waged in the daily press indicated an unrest and a lack of proper method, which was a passion for patience and a passion for prayer. If abuses had crept in and reforms were needed, surely the means were not scandals through newspaper controversies."

The inability of the Church to influence and control its own members was thus confessed: "Many born Catholics set these scandals, and the trouble is that here, even in our own Church, we do not know who are our friends and who are our enemies, for the scandals of these people go along unrebuked."

These statements are true of this land, and there is no doubt as to the enormous losses that have been sustained in other countries during recent years.

A few years ago Cardinal Manning prepared a series of notes relating to the condition of Romanism in England. Of the 1,500,000 Roman Catholics only 200,000 are English. The others came from Ireland, France, Germany, and Italy. In the nineteenth century, Ireland lost about 3,300,000 Catholics by emigration, of whom 2,000,000 came to this country. In the United Kingdom there are absolutely 2,000,000 less Roman Cath-



olics than there were a hundred years ago. In the United States there are now about 10,000,000 Roman Catholics. If the Roman Church could have retained the children and grandchildren of those who have emigrated to this country, their adherents would now number 30,000,000. The adherents of Romanism have decreased in twenty years from 12 per cent. of the population to 11.5 per cent.

The London *Methodist Times* says that in all the world Romanism is going down, down, down. Take the area of the planet dominated by the Greek, the Roman Catholic, and the Protestant Church, and the Greek Church occupies 18 per cent., the Roman Catholic Church 28 per cent., and the Protestant churches 36 per cent. As to population, the Greek Church rules 128,000,000, the Roman 242,000,000, and representatives of the Protestant churches rule 520,000,000. Then, too, the wealth of the Protestant countries far exceeds that of the Roman Catholic countries.

"In Greek lands 2 per cent. of the population is educated, in Roman Catholic lands, 10 per cent., and in Protestant lands 20 per cent."

### Rome and Russia.

In the war between Russia and Japan Roman Catholic sympathy is with the Czar's country, while Protestants generally think Japan has the better cause. Japan is accounted a heathen nation, but its people are progressive and many of its leading men are converts to Protestant Christianity. In Russia there is a more superstitious form of Christianity than in Rome itself, if that be possible. Statues and pictures of saints abound everywhere, and as in the

Roman Catholic Church, they are credited with miraculous power. The Spanish navy was placed under the protection of the Virgin Mary when it set sail to make war on this country in 1898. In like manner the Russians are relying upon the intercession of saints in the war with Japan. A dispatch from Moscow, February 25, said:

The most sacred image in Russia has been sent to St. Petersburg and will be taken later to the Far East with the army. This image is a representation of the Virgin appearing to St. Sergius, and is always kept at the Troitzko Monastery. It is about one foot square and is covered with precious stones.

The image has a remarkable history. It accompanied Alexis, Peter the Great and Alexander I on all their campaigns. A silver tablet attached to it enumerates the battles at which the ikon was present.

As Japan has been successful so far in the contest there is much speculation as to the fate of the ikon when it falls into the hands of the victorious troops of the Mikado. Doubtless, they will convert it into a female Buddha, as the Roman Catholics changed the statue of Jupiter into that of St. Peter. With the Japanese and other heathens an idol is an idol, and they will worship the transformed Virgin Mary with as much ceremony in Tokio as the Russians practiced in Moscow.

### IRISH CATHOLICS FOR RUSSIA.

At a meeting of the Irish societies of New York in the Academy of Music, Sunday, February 28, which was held in memory of the death of Robert Emmet, resolutions were passed requesting the Government at Washington to favor Russia as far as possible in the war in the Far East, and

criticizing the tone of the American press and public opinion for leaning toward Japan.

It is remarkable that the Irish Catholics, "at home and abroad," should incline toward a despotic government like that of Russia. As Catholics who are subject to the most despotic hierarchy in the world they seem to be incapable of grasping the true principles of liberty.

The New York *Herald*, March 1, had the following under the heading, "Asks Prayers for Russia":

"If Japan should prove victorious in the present war with Russia the Christian world will have learned within fifteen years that their sympathy with Japan was misdirected," said the Rev. Father Matthew J. McDonald, acting pastor of St. John's Roman Catholic Church, on Sunday morning, when he asked his congregation to pray for the success of the Russian arms.

Father McDonald stated there was no telling where the present war would end, and that the sympathies of the Christian world naturally should be with Russia, as the people of that country were members of the Christian religion, while their adversaries were followers of Buddha. Father McDonald predicted that should victory rest with Japan that country would overrun the East.

While all Roman Catholic countries, except Italy, seem to favor Russia, the Protestant sentiment of the United States and England is decidedly with Japan.

### **Illiteracy in Russia.**

The New York *Tribune* of February 25, 1904, has an article on the schools in Russia, from which it appears that there are 85,000 elementary schools which are attended by 1 in 54 of the female population, and by 1 in 20 of the males. In thousands

of instances children have to walk from eight to twelve miles a day in going to and from school, and the school term coincides with the coldest and severest weather. Half the army recruits are illiterate. Twenty years ago only one in five could read and write. The greatest chaos prevails in the control and management of these elementary schools, and they come under the direction of nine different departments. Some are secular and some religious, but none are equipped as they should be and as they might be under more efficient administration; though there is not money enough available from public or private sources to carry on the business as it ought to be carried on. Friends of popular education—and they include every enlightened person in the empire—ask that the government contribute half of the entire educational fund, and are laboring in that direction with little present encouragement, the country having too much on its hands just now to give the matter the attention it needs and deserves.

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### **Bound Volume for 1903.**

As only a limited number of copies of the monthly parts of THE CONVERTED CATHOLIC for last year have been bound in cloth, the friends who desire to possess the volume or to place it in a library should make early application. A few complete sets of all the Volumes (except Volume 1) can still be had, but of some volumes there are only two or three copies left. These will be sent to the first applicants. The price of all volumes has been reduced to one dollar each. Last month the State Library at Albany, N. Y., was supplied with as many volumes as could be sent. The Congressional Library at Washington had been previously supplied upon request, and several copies were

sent to the University Library, Wooster, Ohio.

The press notices of Volume XX have been very kind. The spiritual and evangelical character of the Magazine is noticed in the *Belfast Witness*, February 19, 1904, as follows:

We have received from James A. O'Connor, New York, the Twentieth Volume (year 1903) of the Magazine edited by Rev. James A. O'Connor, himself a convert from the Roman Church. The needful battle with Romanist superstition and Sacerdotal tyranny is reflected in these pages perhaps more vividly than in a controversial treatise. Every movement of the enemy and of the Evangelical faith in contest with the enemy is here seen like those cinematograph screens with their moving pictures. Not Protestantism merely is served by Mr. O'Connor, but vital spiritual Christianity. May his bow abide in strength!

#### A GREAT EVANGELICAL WORK.

One of the best German papers in America, the *Christliche Apologete*, of Cincinnati, Ohio, says:

THE CONVERTED CATHOLIC is published at No. 142 West Twenty-first street, New York, and has been established for twenty-one years. This is one of the best periodicals we know of. Its pages breathe the finest Christian spirit. Its editor is the founder of the well known Christ's Mission of New York, which is a true refuge for Catholic priests who seek freedom from the slavery of the Roman Catholic Church and know not where to go in their despair. The Rev. James A. O'Connor takes them into his home and shows them the way of the Lord.

This year Rev. Dr. O'Connor celebrates the twenty-fifth anniversary of his work in New York city, and the regular Sunday services which have been held in the Mission building on Twenty-first street will be transferred to the large hall of Masonic Temple.

During the existence of this evangelical work under the direction of the Rev. James A. O'Connor, 85 priests have been received out of the Roman Catholic Church and have found their way into Protestantism and are now members of Protestant churches, many of them being workers in the evangelical field.

The *Christliche Apologete* has often referred to the excellent work of Christ's Mission. Whoever subscribes for THE CONVERTED CATHOLIC will never regret it. The information it contains regarding the Roman Catholic Church should be known to all Protestants. The subscription is one dollar a year.

A few years ago THE CONVERTED CATHOLIC copied from the *Christliche Apologete* the testimonies of a large number of German Catholic priests who had been converted from Romanism and received into the Methodist Episcopal Church.

Another Irish religious paper, the *Belfast Christian Advocate*, says of the bound volume of THE CONVERTED CATHOLIC for 1903:

This volume is a great storehouse of valuable and reliable information on the Roman Catholic controversy. The editor, who was a Roman Catholic priest, writes with the knowledge and authority of one who has been behind the scenes. Moreover, the spirit and tone of the book are thoroughly evangelical, and the volume cannot be too widely circulated. Those who want to understand how Protestantism is progressing on the Continent of America cannot do better than get the magazine forming this book month by month.

#### FORM OF BEQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

All communications can be addressed to James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 142 West Twenty-first St., New York.



### Mr. Gilchrist's Perversion.

Last month a Protestant Episcopal minister in Roselle, a suburb of Newark, N. J., went over to Rome, "in obedience," as he said, "to a long-established conviction that the position of the Anglican Church was untenable." Father Henry Van Rensselaer, the Jesuit, of this city, was his instructor.

Mr. Gilchrist, according to the report of his "conversion" in the *Newark Evening News* February 18, 1904, says he will "enter a business career and incorporate a company in New York, and in the fall he would go upon the political platform, and also do some lecturing." Doubtless, he will speak for Tammany Hall, as some other degenerate ministers have done. No decent political party would take up a man like that, and the common sense of business men will lead them to give his "company" a wide berth.

But apart from the weakness and folly of the man, his perversion has been made the occasion of the following article, written by a friend in Newark, which contains many interesting data:

#### ROMAN INNOVATIONS.

The Rev. H. E. Gilchrist in his recent secession from the Episcopal Church to the Church of Rome, states as a reason his conviction that the *Roman Church* is the *only* Church with a *positive faith*.

The positiveness that he refers to was in many instances of slow and of comparatively modern growth; not of apostolic origin, but plainly of "Man's invention and not a part of the faith once delivered to the saints."

Authentic historical record and research prove most indisputably that

the Gospel of Christ was preached co-equally in every known country by all the apostles of Jesus, beginning at Jerusalem, without reference or preference being made in any way to Peter as the visible head of the early Christian Church. Tradition has it that the seat of honor as president or presiding elder, was given to James, the brother of our Lord, at the first convention of Christians held at Jerusalem.

None of the immediate successors of Peter were greater than their brethren in their assumption of divine authority; nor do any learned scholars speak of any record of Peter transmitting such authority. St. Linus, first in succession, St. Cletus, second, St. Clement, third, and many others, make no mention of any such claim.

The first pretension of supremacy by the Roman See was made four hundred and fifty years after the death of our Lord and Saviour Jesus Christ. This assertion was made at the request of a few bishops, but not *proclaimed* till many years later.

The two most powerful cities of the world, Rome and Constantinople, became estranged on account of the bishop of Rome claiming precedence over all others; the claim was contested as anti-Christian and illegal by the Eastern Church, which refused to acknowledge any but the risen Lord, as head of His Church on earth. On this account, the separation of the Church of the East from that of the West was in the year eight hundred a long established fact.

Bishop Siricus, of the sixth century, was the first to use the word "pope" as a title. It was specially

made the prerogative of the Roman bishops by Gregory VII.

Custom of invocation of saints approved A. D. 754.

Images and relics, 759.

Papal supremacy affirmed at the Council of Lateran.

Auricular confession, same date.

Prayers in a foreign tongue first enjoined by Council of Trent, A. D. 1563.

Communion in one kind only first sanctioned by Council of Constance, A. D. 1414.

Compulsory celibacy of the clergy first enjoined publicly, first Council of Lateran.

Transubstantiation first publicly insisted on by the Council of Lateran, A. D. 1215.

Judicial absolution authorized by Council of Trent, A. D. 1561.

Apocrypha received as Canonical at the Council of Trent, A. D. 1547.

Immaculate conception of the Virgin Mary, 1854.

Papal infallibility, 1870.

These dates, and many more from records of the Church of Rome itself, might be cited to prove the lack of *positiveness* for centuries of many of her most binding and important claims.

Rev. Mr. Gilchrist declines to give his theological reasons without previous permission from his spiritual instructor, Father Westfall. He does not seem to be in possession of that "glorious liberty with which Christ makes men free." Paul counted himself happy to "*speak of these things*" when called in question by his enemies to account for his new religion.

No slavery is so galling as spiritual bondage.

The gates of Heaven, one thinks, would often swing on rusty hinges if only opened to the penitent soul by priestly permission.

## Departed Friends.

Every month adds to the list of friends who have departed to be with the Lord. We miss them here, but as believers in Christ we know they are with Him, "which is far better."

MRS. JOHN HALL.

This excellent lady, the widow of the late Dr. John Hall, having attained the great age of 87 years, passed away on February 13. Her highest eulogy was that she was the worthy helpmate of such a great and distinguished minister of Christ as Dr. John Hall. Like her husband, she was greatly interested in this Magazine and the work of Christ's Mission. Several years ago, at the usual Monday morning meeting of the Presbyterian Ministerial Association, of which the Editor is a member, Dr. John Hall, who was a regular attendant, said to him: "Mrs. Hall was reading your Magazine this morning at the breakfast-table, and she said it was very good. I thought I would tell you," he continued, with a pleasant smile, "to encourage you in the work you are doing."

Only ten days before Mrs. Hall's death, her youngest son, Professor Robert W. Hall, of the New York University, wrote us a letter at her request in which were expressed the kindest sentiments and her appreciation of the February number of the Magazine, especially the article referring to her dear friend, the late Mrs. William Campbell. Two other sons—Professor Thomas C. Hall, of Union Theological Seminary, and Bolton Hall, a lawyer, and a daughter, Mrs. Emily Wheelock, of Morristown, N. J., survive her. The funeral took place at the Fifth Avenue Presbyterian Church on February 16, and

was conducted by the pastor, the Rev. J. Ross Stevenson, D.D., assisted by the Rev. Charles Cuthbert Hall, D.D., President of Union Theological Seminary. The burial was in Woodlawn.

Mrs. Hall's departure recalls the following noble and consolatory words of her distinguished husband:

There are Christian persons to whom the grave has a certain aspect of awful solitude. Reason is in no doubt, but the feeling will return that somehow they will be in the grave and consciously alone; and, indeed, when we lay our beloved dead in the earth, or not less chilling, in the dampness and silence of the dark vault, perhaps to the mournful music of wintry winds, or driving storms, it is hard to correct habitual feeling by sober reason, and to remember that they are not there, but gone to "God, the Judge of all, and to the spirits of just men made perfect." But so it is; and when an irremovable sadness comes over you in view of the separation, think of the gain to them. They are parted from you, but how dear, and noble, and numerous is the company into which they have entered!

Mrs. Hall, like her husband, was of Irish birth, and was the last of the group of distinguished persons who showed an earnest desire for the evangelization of the Roman Catholics.

REV. J. B. CORNELOUP.

Among the many priests who in recent years have withdrawn from the Roman Catholic Church in France and were truly converted to Christ, Mr. Corneloup, who died in Paris last month, was one of the most conspicuous. He was an earnest worker in the evangelical cause, and had made special efforts to help other priests to come out of Rome. He established a small monthly paper called "The Converted Priest," and

his zeal and energy were appreciated by his brethren according to the flesh as well as by the French Protestants, the descendants of the Huguenots.

M. André Bourrier, the director of the excellent French evangelical and anti-clerical paper, *Le Chretien Français*, continues his good work in Paris and by wise counsel and practical aid helps many priests on their way from Romanism to Protestantism.

### A New Book.

"A Year in St. Margaret's Convent," by Pamela H. Cowan, has come from the press in a new edition, with a preface by the author, in which the action of the French Government in the drastic measures it has taken against the teaching religious orders in France is commended as a warning and suggestion to the American people. The book itself, a volume of 350 pages, shows the evil effects of the education given in Roman Catholic convent schools, especially to the children of Protestant parents who so unwisely place their daughters in those institutions.

The moral and spiritual dangers to which such children are exposed are here graphically set forth. The contents are absolutely true to life. Some of the incidents will certainly startle those Protestant readers who imagine the Roman Catholic Church to be much like another "denomination" although still clinging to a few mediaeval doctrines and practices. The differences in the normal standard of Protestant and Roman Catholic countries are here portrayed in vivid colors. As a story, the book is intensely interesting, and it is well calculated to exercise a most salutary

influence in keeping Protestant children from the convent-schools of the Roman Catholic Church, where their faith and morals are permanently undetermined.

### **The Molly Maguires.**

In ordering a copy of Miss Julia De Witt's book, "How He Made His Fortune," the story that relates to the Molly Maguires of the coal-mining regions of Pennsylvania, a subscriber in New Britain, Conn., inquires for a report of the trial in a history of the Molly Maguires, twelve of whom were executed in one day. If any of our readers know of such a work or where it can be obtained, they will confer a favor by informing us. Miss De Witt's book gives the best account that we have seen of this notorious secret society, the members of which were all Roman Catholics; and there is, besides, a beautiful tribute to the power of the Gospel in the history of Sandy Ferguson, the Scotch lad, and "how he made his fortune."

### **The Spanish Marked Testament.**

The Los Angeles Bible Institute has received the following letters from Spanish-speaking countries, to whom packages of the "marked" or "underscored" Spanish New Testament have been sent:

American Baptist Missionary Union,  
Boston, Mass.

We appreciate the work which you are doing, and thank you for the help you have furnished our missionaries.

F. P. Haggard,  
Assistant Secretary.

Larache, North Africa.

I am exceedingly grateful for the books and am already distributing

some, following the gifts with earnest prayer. Many Jews read Spanish, and I am giving them the marked testaments.

Miss C. S. Jennings.

Congregational Mission,  
Sinaloa, Mexico.

I like it very much. It is an excellent plan to bring more forcibly before the people the teachings of the Gospel.

L. H. Jamison.

Presbyterian Mission,  
Dumaguete, Philippines.

Enclosed please find \$—, for which please send me some Underscored New Testaments. The unmarked Bibles in the hand of a man who has never seen one before, and who has little or no education, are difficult to understand without a teacher; and these Testaments are a commentary in themselves. As they read the Word and see the light in it, you would be surprised to see the wonderful change that comes into their lives.

D. S. Hibbard.

Montevideo, Uruguay, South America.

I have just received the twenty-four New Testaments "Underscored." I urgently need two hundred more. It is astonishing to see how these people desire to receive the Gospels. Let the Bibles come,—Bibles, and more Bibles!

L. E. Azarola Gil.

We hope tens of thousands of copies of this Testament will go into every country where the Spanish language is spoken. American Christians are greatly privileged in having the opportunity of sending the light of the Gospel into those lands from which the Church of Rome is withholding it.

Orders and offerings for these Testaments can be sent to the Bible Institute, Los Angeles, California.

## THE EARLY LIFE OF ST. PATRICK.

BY REV. JOSEPH SANDERSON, DD., LL.D., NEW YORK.

The approximation of March 17th, the day observed by millions as the anniversary of the birth of Saint Patrick, the patron saint of Ireland, deserves some special notice. There is no historic certainty regarding the day of his birth. The nearest approach to fixing the day is furnished in the following facetious lines from the pen of Samuel Lover:

On the eighth day of March it was,  
some people say,  
That St. Patrick at midnight, he first  
saw the day;  
While others declare 'twas the ninth  
he was born,  
And 'twas all a mistake between mid-  
night and morn;  
For mistakes will occur in a hurry  
and shock,-  
And some blamed the baby, and some  
blamed the clock.  
Till, with all their cross questions,  
sure, no one could know  
If the child was too fast, or the clock  
was too slow.  
Now the first faction fight in ould  
Ireland, they say,  
Was all on account of St. Patrick's  
birthday;  
Some fought for the eighth, for the  
ninth more would die,  
And who wouldn't see right, sure,  
they blackened his eye!  
At last both the factions so positive  
grew  
That each kept a birthday, so Pat  
then had two,  
Till Father Mulcahy who showed  
them their sins,  
Said no one could have two birthdays  
but a pair of twins.  
Says he, "Boys, don't be fighting for  
eight or for nine,  
Don't be always dividing, but some-  
time combine,  
Combine eight with nine, and seven-  
teen is the mark.  
So let that be his birthday." "Amen,"  
says the clerk.

If he wasn't a twin, sure, our history  
will show

That at least he is worth two saints  
that we know.

Then they all got blind drunk, which  
completed their bliss,

And we kept up the practice from  
that day to this.

It should be stated at the outset that Patrick was very different from any of those persons represented in this effusion. His grandfather was an evangelical clergyman and preached near a town now called Kii-patrick, in a district of the early Britons; his father was a deacon in the church, and a town councillor, who discharged his duties in each office as any good deacon should; and his mother was a godly woman, who endeavored to instil into his heart the doctrines of Christianity. Patrick tells us in his "Confession," that he was "taught the holy commandments, but did not keep them, that he did not know the true God savingly, though he had been taught the way to be saved and to read his Bible." But he loved pleasure, was the leader of his youthful companions, and committed a grievous fault, the character of which is not known.

When about sixteen, he was carried captive by a band of pirates to the north of Ireland, and landing on the coast of Antrim was hurried to a place near Broughshane and sold to a Druidical chief who employed Patrick in herding cattle on the hill of Slemish. He remained in this deplorable condition for six years, having the seed of the Gospel in his memory without any germination, having no Christian principles to guide him, and



no associates but slaves, and the lowest class of Irish Druidical idolators.

But during these six years, the spirit of the Lord revived the lessons of his early boyhood and brought him to the feet of Jesus.

"While I was feeding cattle," he writes, "I prayed frequently every day, and my love and fear of God and faith in Him continually increased. I dwelt in the woods and on the mountain, and woke up to pray before the dawn. I felt no pain, nor frost, nor snow, nor rain, nor any sense of indolence, for the Spirit was burning within me."

During his six years' bondage on the hill of Slemish Patrick had a good opportunity of observing the condition of the natives, learned to speak their language, and conceived for them a deep and abiding sympathy. The heart of that captive boy yielded to the love of Christ, and he became God's "chosen vessel" to bear the Gospel to these Gentiles.

Being warned of God in a dream, he writes that he "took flight and left the man with whom he had been six years, and came in the strength of the Lord who directed his way for good, and feared nothing till he arrived at the ship." In that ship, after a little delay, he embarked, and after sixty days he was among his kindred, who received him as a son.

Among his kindred he enjoyed Christian society. His believing experience was greatly enlarged, his reliance upon Christ strengthened, and he decided to become a missionary to the Irish.

It was natural that he should devote his time and talents in order to prepare himself for the great work to which he had devoted himself. A

powerful agency for extending the Gospel among the ancient Britons was the establishment of great monastic schools, where the Bible was especially studied and literary instruction imparted. In these schools, Patrick most likely spent several years, preparing for his Irish mission in which the Saviour was to give him the whole country for his reward. It is evident from his writings that in these schools he diligently read his Bible, imbibed its great fundamental truths and was taught truly of the Lord. It should be especially noted, that in Patrick's own account of his missionary work in Ireland he never alludes to having received a commission from the Pope or from any human being. He seems to have been appointed to his work by God without the official sanction of any man.

His own account of his call to mission work in Ireland is both natural and lifelike. His heart had been given to God, and to His work, his thoughts were full of it by day and his dreams by night. When he slept he saw Ireland in visions and heard the voices of its youth calling upon him to hasten and help them. And when "the voice of the Irish" summoned him back he obeyed what he believed to be a Divine call, and with an unreserved consecration he gave himself to the land, which in the person of some of her sons had so grievously wronged him.

In point of prayerfulness, self-denial, consecration, abundance of labors, love to Christ and to the souls of men, combined with marvelous success, Patrick had but few equals in the entire annals of the Christian Church. For the national conversion of Ireland to the Christian faith was

wholly attributable under God to his indefatigable labors. He gave himself to her. Ireland became his adopted country. For her he lived, prayed, labored, died, and in her he found a grave, and the soil of Ireland holds to-day the dust of no saintlier hero.

be Irish, of whom the hierarchy is so largely composed, and who treat the Poles with so much contempt. Bishop Kozlowski, of Chicago, and the other independent Polish priests are doing a great work in leading their people out of Rome.

### The Polish Independent Catholics.

The separation of 80,000 Poles in the United States from the Roman Catholic Church has caused alarm in Rome, and Pope Pius X is apprehensive that the movement will spread to Poland in view of the complications in which Russia is involved in the war with Japan. A defeat of the land forces of Russia such as the navy has encountered would be as disastrous to the Pope as to the Czar, for the hope of independence of ecclesiastical and political tyranny would spring up in the breast of every Pole. To guard against this contingency and to preserve the allegiance of the Poles in America, the Pope is willing to give them bishops of their own nationality. A despatch from Rome this month says:

Owing to persistent complaints by the Catholic Poles of the United States, who insist on having bishops of their own nationality, the Pope has requested the Congregation of the Propaganda not to delay in making a report of some suggestion as to how the Poles may be satisfied without hurting Irish and German feelings. Several more or less difficult plans have been under consideration for some time, but the Pope, fearing a schism, has determined that there must be a speedy solution of the problem.

As there are only a few German bishops in the United States the persons whose feelings would be hurt by appointing Polish bishops would

### Prayers as Penance.

The late Rev. Dr. Mullally, a member of the New York Presbytery, was deservedly eulogized in the *New York Sun* a few days after his death in January, but as no reference was made to his having been converted from the Roman Catholic Church, the following note appeared in the *Sun* of January 21:

To the Editor of the *Sun*—Sir: The interesting sketch of the late Francis P. Mullally, D.D., in to-day's *Sun* recalls an incident in his life which he related at a religious meeting in this city a few years ago. In his youth he was a devout Roman Catholic, his family being of the old stock in Tipperary. After being out on the hills with the Young Ireland boys in 1848 and leading the strenuous life of a rebel against the English Government for many months, he went to confession to the parish priest to fulfil his belated Easter duty. "The good man," said Dr. Mullally, "did not reproach me for my rebellion against the Government, but when it came to my violations of the laws of the Church he was very hard on me and gave me a severe penance in many long prayers to be said in punishment for those sins. I tried to reason with him, for I could not understand how prayers that would be a penance or a punishment to me could be acceptable to my heavenly Father, and as he would not listen to me, saying I was no theologian, I abandoned that way of saving my soul."

J. A. O'C.

### Roman Catholic "Morality."

In the syndicate letter of the Marquise de Fontenoy of February 10, 1904, reference is made to the suit now in progress before the Supreme Court at Dresden with regard to the legitimacy of the two-year-old boy of the recently divorced Prince Frederick Schoenburg-Waldenburg and his former wife, the Infanta Alice of Spain, daughter of the Pretender Don Carlos. The suit in question is based, according to the Prince, on a confession, written and signed by the Infanta, admitting to her husband and to his lawyers, not merely that she had been guilty of misconduct, but, moreover, that her son was not the offspring of her husband. The proceedings now in progress have been instituted, not by the Prince, as stated in the cable dispatches, but by the trustees of the Schoenburg-Waldenburg estates, and by the agnates or adult male representatives of the various branches of the princely house, for the purpose of obtaining a decree legally debarring the little boy from any claim upon the family property and from bearing the title and name of a Prince of Schoenburg-Waldenburg.

Prince Frederick was a Protestant, who became a Roman Catholic when he married the daughter of the Spanish Pretender—a special friend of Leo XIII. This suit is only one indication, among many others that have lately been made manifest before the world, of the hollowness of the claim of the Roman Church to a higher regard for ordinary morality than the various Protestant denominations. Divorce is a great evil everywhere, but some of the worst features of this immoral practice are found in papal countries.

### The Work in Porto Rico.

It was a great privilege for Christ's Mission to furnish the materials for a Christmas tree for Brother Lambert's church and Sunday school in Arecibo, Porto Rico. This was the first Christmas tree that the Porto Ricans ever beheld, and their joy was unbounded. A few days after Christmas, Brother Lambert sent us the following note:

Dear Brother O'Connor: May grace, joy and health be with you and yours during the whole of the year 1904!

I have received all you sent me—toys, check for \$25, books, etc. Allow me kindly to send you for everything my most heartfelt thanks and gratitude. You are a friend indeed. Needless to say that all our family here join in the expression of these sentiments to you and yours.

I cannot write much just now, because for the last three weeks I have been dosing myself with remedies for "paludismo," that is, malaria.

Wishing you again, and all in Christ's Mission, a happy and prosperous New Year, I am,

Yours in the Master's service,

A. LAMBERT.

It is a pleasure to record that despite the prevalence of malaria, and the existence of many other difficulties that have confronted Brother Lambert, he has proved one of the most efficient missionary workers in Porto Rico. The other converted priest in Porto Rico who was at Christ's Mission in 1895 (the year after Brother Lambert came), the Rev. Manuel Ferrando, is also doing excellent work in that island, which has been so long without the Gospel. It will be remembered that when the Jesuit priest,

"Tom" Sherman, visited Porto Rico in 1898, he declared it was "a Catholic country without religion." This being the case, the American people should see to it that the ministers and missionaries of Christ now at work in that field should be sustained.

odist Episcopal Church to Porto Rico, where he has been most successful. Brother Lambert has been greatly blessed in his work for Christ, and in the enjoyment of domestic peace with his wife and three children, whose pictures are given in this page, with



**Rev. A. Lambert and Family, Porto Rico.**

It is ten years this month since the Rev. A. Lambert withdrew from the Roman Catholic priesthood and came to Christ's Mission. After one year's work in this city he went to Jamaica, West Indies, as a pastor. In 1900 he went as a missionary of the Meth-

the benign aspect of Brother Lambert himself, and a native Porto Rican girl, a member of the family. Mrs. Lambert is a native of the Danish West Indies and was the widow of a lawyer when married to Brother Lambert in Christ's Mission.

## THE APOCRYPHAL BOOKS EXCLUDED FROM THE BIBLE.

BY REV. JOSEPH SANDERSON, D.D., LL.D., NEW YORK.

**T**HERE are several significant facts as to the printing, publishing, and sale of the Bible worthy of consideration.

There is no other book in the world so popular as the Bible. There is no other book that has been translated into so many languages and dialects. There is no other book with which so many people are concerned in a business way, manufacturing and selling it, year after year in ever-increasing numbers.

This increasing demand for the Bible has resulted in the formation of many large business organizations that devote all their energies to its production and sale. It is stated on reliable authority that over eleven million copies of the Bible were printed and sold in the United States and England in 1902. This output and sale of God's Book has exceeded many times over that of the most popular novel during the same period. There are no data available by which an estimate can be formed of the number of Bibles, if any, in the above output that contained the apocryphal books, but doubtless quite a number did. Many Bibles were issued by mere commercial organizations that only looked after the pecuniary profit of their business, and cared comparatively little, if at all, for the principle involved in circulating the Apocrypha.

But it is a matter of fact that the American Bible Society, since its organization in 1816, has issued over seventy million volumes of God's Word; and its output of the Bible at the date of this writing is about two million copies annually. And not

one copy of the Bible issued since the organization of this Society has contained the Apocrypha.

The British and Foreign Bible Society, also having been importuned for the purchase of its printed sheets of the Bible, to be bound by those making the request, decided in 1827, that the Society would not help anybody who put the Apocrypha with his Bible; and to prevent "trickery" would only circulate "bound Bibles." Surely, there must be strong, valid reasons for such an exclusion.

Some of these reasons may be stated as follows:

The books styled "Apocryphal" meaning "spurious, doubtful, fictitious," were not acknowledged as inspired by the Jews, "to whom were committed the oracles of God," and were never classed by them with the books they held sacred. For this statement we have the express testimony of Josephus, who having enumerated the Canonical Scriptures as we have them in our Bibles to-day, informs us that there were other books containing an account of the transactions of the natives, which were not reputed of equal authority, because they were written after the succession of prophets had ceased. He further adds, that it was a proof of the reverence of the Jews for their Canonical books that during the long interval which elapsed since the publication of their Canonical books, no person had dared to add to them, or to take from them, or to make any alteration in them.

Another reason for their exclusion from the compilation of the Sacred books comprising our Bible, is the



remarkable fact that the Apocryphal books were never cited by Christ or His Apostles, so far as we learn from the New Testament Scriptures.

Quotations cannot indeed be produced in the New Testament from all the acknowledged books of the Old Testament Canon, but there are references to the greater part of them, and they are all recognized under the general division of the Law, Prophets and the Holy writings. There seems to be no other way to account for this total silence respecting the Apocryphal books, but upon the principle that the writers of the Gospels and the other parts of the New Testament did not regard them as possessed of sufficient authority to be appealed to in matters of religion.

A third reason for the belief that the Apocrypha were not inspired, and were therefore excluded from the Old Testament Canon, is the fact that while the Jews were the legitimate guardians of "the Oracles of God," our Lord, while He accused them of "making void the Word of God by their traditions," and of neglecting the Scriptures, never accused them of omitting from the Scriptures any book that was really inspired. If they had received into their Canon the Apocryphal books, as really inspired—which they never did—and had then omitted to read them, or consult them, or refer to them as of inspired authority, our Lord would unquestionably have charged them with this great sin of omission. But we have no trace of such a charge anywhere in the New Testament.

A fourth reason for the exclusion of the Apocrypha from the Sacred Canon is the fact that while all the Canonical books of the Old Testa-

ment were written throughout in the Hebrew language, with the exception of a very few passages, all the Apocrypha were written in Greek.

The passages in the Old Testament not written in Hebrew are Jeremiah X, 2; Daniel II, 4—VII, 28; Ezra IV, 8—VI, 18—VII, 12-26. Probably the reason why the first of these passages is expressed in Aramaic, and not in Hebrew, may have been that the captive Jews might be able to proclaim to the idolatrous nations who had enslaved them, in language which they *could understand*, the folly of worshipping false gods. The passages in Daniel may have been written in Aramaic as having a special interest for those who made use of that language; and the passages in Ezra are evidently given because that was their original language.

After the return of the Israelites from the captivity, about 450 B.C., Hebrew speedily died out as a living language, and was replaced by Aramaic. But the Greek language, in which the Apocryphal books were written, was neither spoken nor written by Jews for several centuries afterwards. Hence, one Jewish reason for not accepting the Apocryphal books as inspired, and for their exclusion from the Canon of the Old Testament. This exclusion from the Jewish Canon places them on a level with other human compositions.

The degree of authority to be given to these books early engaged the attention of Christian writers, and was frequently discussed by the "Fathers" for several centuries. Jerome, Eusebius, and Origen and others denied their Canonical authority.

The Greek Church, notwithstanding

ing her many corruptions from the time of Origen onwards, held to the recognized Old Testament canon, and sometimes even forbade the reading of the Apocrypha, though she has of late somewhat modified her attitude.

On the question of admitting the Apocrypha as canonical, the Church of Rome played "the game of fast and loose" for several centuries. All sorts of casuistry, special pleadings and nominal distinctions were resorted to, and no greater mass of confused and confusing contradictions can be found anywhere than the so-called oracular utterances of the Roman authorities in this matter. Many notable men among the Fathers, from Hilary down to writers in the sixteenth century, held with Jerome, and debarred the Apocrypha from the canonical literature. It remained for the Council of Trent, without the unanimous consent of the Fathers, after much discussion, to decree that the Apocrypha be received into the canon and be treated with an "equal feeling of devotion and reverence." The Council of Trent assembled in 1545 and closed in 1563.

The Protestant Churches have all testified against the inspired character of the Apocryphal books.

The Augsburg Confession in 1530, and the Form of Concord, fifty years after, set up the Scriptures as the only rule of faith. The Confession of Basle, the Helvetic Confessions, and the Belgian Confessions, and the French Reformed Church, all in the same century recognized the Protestant Scriptures only as inspired. The Synod of Dort, in 1620, characterizes the Apocrypha in the severest

terms. In 1643, Bishop Lightfoot described the Apocrypha to the House of Commons, as "wretched," "a patchery of human invention." The Westminster Divines decided, in 1643, that "the books commonly called Apocrypha, not being of Divine Inspiration, are no part of the canon of Scripture, and therefore of no authority in the Church of God, or to be otherwise approved of, or made use of than other human writings." The Church of England in her sixth Article, states "that the Apocryphal books the Church doth read for example of life and instruction of manners, but yet doth not apply them to establish any doctrine."

Any unprejudiced reader of the Apocryphal books will see in them many passages which will form an insuperable objection to their obtaining a place in any Protestant Bible to be appealed to as a proof of doctrine or for "example in life or instruction in manner."

A few quoted passages may suffice to substantiate the truth of this assertion. In Tobit, Chapter XII, verses 12 and 15, Raphael, an angel of God is represented as speaking thus to Tobias: "When thou didst pray with tears, and didst bury thy dead and hide the dead by day in thy house, and bury them by night, I offered thy prayer unto the Lord. For I am the angel Raphael, one of the seven who stand before the Lord." Here the Romish dogma of the intercession of Angels receives its sanction, although we are told in the inspired text: "There is one Mediator between God and Man, the man Christ Jesus." Raphael is no where represented as a second or subsidiary Mediator. Again in Baruch III,

4, prayer, for the intercession of the dead saints is taught in these words "O, Almighty God, the God of Israel, hear now the prayer of the dead of Israel, and of their children," etc. Christ taught his disciples to pray to God in His name, and in His name only.

Again, Tobit IV, 7, 11, is quoted to prove that there is intrinsic merit in good works, although Paul disclaimed all merit in his, and declared "By the grace of God I am what I am."

Ecclesiasticus is quoted by Romanists to prove that alms make an atonement for sin. Although the inspired Word tells us that "Christ by one offering, perfected forever them that are sanctified."

II Maccabees XII, 42, etc., is quoted to prove purgatory, and prayers for the dead, although the inspired Word tells us that "the blood of Jesus, God's own Son, cleanseth from all sin."

Again: the Apocryphal books contain teachings wholly destructive of morality.

In II Maccabees XIV, 42 we read: "Now as the multitude sought to rush into his house, and break open the door, and to set fire to it, when he was ready to be taken, he struck himself with the sword, choosing to *die nobly*, rather than to fall into the hands of the wicked and to suffer abuses, unbecoming his noble birth." Here is a distinct eulogium upon suicide; in a pretended portion of inspired Scripture in which it is declared that the man who rushed unbidden and unsent into the presence of his God "*died nobly*." There is no parallel or counterpart to such immoral teaching as this in all the in-

spired Word of God. For otherwise, the command of an inspired Apostle to a man who was apparently intent upon a similar suicidal act is: "Do thyself no harm."

Again, in the book of Judith, the character of its heroine can by no means be regarded as an ideal of female excellence. Her conduct was marked by the greatest duplicity, and her religion can be commended only by those who hold that "the end sanctifies the means." Jael seems to have been selected as her prototype, and if the treachery of that Kenite heroine, as described in the fourth chapter of the book of Judges is to be reprobated, much more must the deception practiced by Judith and all the odious circumstances attending it be subjected to the severest condemnation. See the whole book of Judith for the ratification of this estimate.

What but deception and duplicity can be expected of those who recommend such standards of morality?

Still further: What can be said in commendation of the matter contained in what is styled "Additions to the book of Daniel," which consists in "The Song of the Three Children," "The Story of Susanna" and "Bel and the Dragon." All the three pieces may be described as worse than worthless, and cannot possibly have any claim to a place in the canon of inspired writings, although that rank has been given them by the Church of Rome.

But why quote farther from these man-made writings, when enough and more than enough has been cited to demonstrate conclusively that these books are not inspired and cannot be identified with the Sacred Volume?

Decisive evidence that the Apocrypha is no part of the Word of God is found in the simple fact that the writers of the Apocrypha disclaim for themselves any pretensions to inspiration whatever. At the end of the second book of Maccabees, which is received by the Church of Rome as part of the Sacred Scriptures, it is stated by the writer, "I also will here make an end of my narrative, which if I have done well, it is what I desired, but if not so perfectly, it must be pardoned me." Can any one conceive of an inspired penman begging pardon for the mistakes of his narrative? There is no parallel apology to this of the writer in the Macabees anywhere in the Sacred writings. This closing statement of the writer of this Apocryphal book should be sufficient to disprove all claim to his inspiration.

But the Church of Rome has still the effrontery to hold to these books as inspired, and the reason is that they are the only books claiming, rightly or wrongly, the name of Scripture that contain the "least shadow of a shade" of argument for the peculiar heresies of that Church. The Council of Trent found in them, as some one has asserted, the Romish Church's own spirit, and therefore "canonized" them, and clings to her sinful imprimatur, although in thus joining human writings with Divine she tramples under foot the ban of condemnation that God placed upon the uniting of those things that should be kept separate and of which He gave an object lesson to the Jews, in forbidding them to mix seeds in sowing their vineyard—in prohibiting them from yoking the ox and the ass together in the ploughing of their

fields and in weaving flax and wool together in making cloth for garments for their bodies. God demands purity and not adulteration—and in the one rule which He has given for the faith and practice of man upon the earth—He will not permit the expression of man's notions to be placed on the same plane with His words of infinite wisdom. He will not give His glory to another.

We must never forget the solemn statement in the closing words of inspired revelation. "For I testify unto every man that heareth the words of the prophecy of this Book, if any man shall add to these things, God shall add unto him the plagues that are written in this book."

### Protestant and Catholic Bibles.

The articles that have appeared in *THE CONVERTED CATHOLIC* on the Protestant and Roman Catholic versions of the Bible have been read with much interest, especially by Catholics, who did not know how much their Bible varied from the Protestant version and how superior the latter is in clearness, force and beauty of language. The prizes offered by Miss Helen Miller Gould for essays on the history and comparative merits of both versions have interested many different classes of persons who were apathetic on the subject of Bible reading and who now begin to study it as if it were something new. Surely the priest whose ignorance of the history of the translation of the Bible gave rise to this widespread interest little dreamed what he was doing when he provoked a comparison between the two versions. Priests who study the Bible are on the highway of salvation. But they must come out of Rome.

## THE LOS VON ROM MOVEMENT.

THE REV. JOHN A. BAIN, M.A., IN BELFAST "WEEKLY WITNESS," FEB. 5, 1904.

THE Los von Rom movement in Austria continues to make steady progress. The official statistics of last year's secessions that took place are not yet to hand. But in the first half of the year 2,334 were officially registered as having joined the two Protestant churches that the Government notices. There is no reason to believe that the pace of the movement was any less during the second half of the year. If we take it as being the same, about 29,000 Roman Catholics have registered themselves as Protestants during the five years the movement has lasted. As about 11,000 have in the same period seceded to the Old Catholic Church, a total of about 40,000 Roman Catholics in Austria have in the course of the movement publicly proclaimed their secession. If we add to these the number not very large that have connected themselves with the Moravians and other small bodies, and the very large number of those who are in regular attendance on the Protestant services of the districts affected by the movement, but who for the present have not registered themselves as Protestants for fear of boycotting or dismissal from employment in public or private service, we shall be able to form a fair estimate of the force the movement has attained.

The important work of providing places of worship for these converts is proceeding earnestly. At the end of the year 1902 fifty-three new places of worship were the outcome of the movement in existence. Last year seventeen more were opened, making

a total of seventy new places of worship that owe their existence to this remarkable movement. I cannot recall anything parallel to this in the history of any religious movement of this land. During the past year Evangelical services have been held for the first time in thirty places, at which in most cases permanent preaching stations have now been established. I need not give the names of these, as names of unimportant Austrian towns and villages would not carry much meaning. But the distribution of these new centers of evangelistic work may be seen in the statement that nineteen of them are in Bohemia, two in Moravia, four in lower Austria, one in Styria, two in Carinthia, one in Salzburg, and one in Vorarlberg (Tyrol). An interesting feature of these figures is that a large number of the places included in them are in country districts, showing that the movement is spreading steadily into the agricultural districts and influencing the peasantry. This has been specially the case in Bohemia. New churches are in course of erection and will soon be opened in a considerable number of places. In a good many others church-building committees have been formed and sites procured. About eighty additional pastors are now at work in Austria, as the outcome of the movement.

In the Imperial Parliament the representatives of the movement continue to keep it as far as possible under public notice. One way of doing this, to which I think I have on a former occasion referred, is worthy of notice.



Whenever under any pretext a tract or book can be pronounced to be an attack on the Church of Rome, the police intervene and confiscate it and prohibit its introduction into Austria or its sale or distribution. But attacks by Roman Catholic writers on the Protestants are never interfered with. The leading representative of the Los von Rom movement in Parliament is an eminent barrister, named Dr. Eisenkolb, who has discovered a means of frustrating these tactics. Whenever a tract is confiscated by the police, Eisenkolb brings the matter before the Parliament, and delivers the contents of it as a part of his speech. It is then reported verbatim in the minutes, and distributed at the expense of the Government to all the members of both Houses, thus finding access to circles that could not otherwise be reached. But the most important result is that it can then be reprinted as an extract from the minutes of Parliament and then sold or distributed throughout the empire without interference from the police. These tactics have been employed in a recent case with great effect. One of the most important sources of information on the history of the Austrian movement, as well as on similar movements elsewhere, is the series of reports issued in pamphlet form by Pastor Braeunlich, who has played such a decisive part in the Austrian revival, and in consequence has been expelled from the empire by a police decree and forbidden ever to enter it again. Among the most recent additions to his reports are two pamphlets on Bohemia—one entitled "How Bohemia Became Protestant," and the other, "How Bohemia was made Catholic." The first gives an account of the hearty reception

of the Reformation in the land of Hus; the second tells the story of the terrible persecutions by which Protestantism was crushed out. One contains 32 and the other 56 pages of about 50 lines each. They were, of course, put at once on the police index of prohibited books. But the police had their match in Dr. Eisenkolb and his associates in Parliament. They brought the matter at once under the notice of the House, and delivered the contents of these two somewhat extensive pamphlets verbatim to their fellow-members, one taking the matter up when the previous speaker was tired. These important documents are now distributed with the Parliamentary imprimatur.

The force of the movement may be seen in the concessions made in the statements of its opponents. The Bonafatius-Verein is a society formed a few years ago to work in Germany among Roman Catholics scattered in Protestant districts, to preserve them from influences hostile to their faith. It has been found necessary to introduce this society into Bohemia and utilize it against the new Protestants of that country! In a recent circular issued by the president to the members, he makes the following statements: "For a considerable time we have had to observe how German Protestants have made violent attacks on the Holy Catholic Church in our country. Austria is flooded with Press matter of the worst kind, with tracts full of lies and slander, with the money of the Gustof-Adolf-Verein and of the Evangelischer Bund. During the last four years about sixty Protestant churches have been built and about a hundred preaching stations opened, of which more than the

half are in Bohemia. Pastors that have come from Prussia and Saxony are at work destroying the respect for our Holy Church by word, and writing, in order that the so-called 'pure Gospel' of Luther may be proclaimed and those who are lukewarm and ill-instructed in their faith allured to secession. The number of apostacies has already gone beyond thirty thousand. In view of these results of the Los von Rom movement, which has by no means stopped as many believe, the distress of the Church makes itself felt on many sides."

The Roman Catholic Church is also under no delusion as to the real extent of the loss it has sustained. It does not labor under the delusion that they have simply lost a certain number of individuals from their Communion. It sees that the results of the movement are to be found in other directions. In a recent issue of a paper that circulates among the Roman Catholic clergy of Austria Archdeacon Gross, of Falkenau made the following statement: "In the Los von Rom movement we stand face to face with an accomplished fact; its numbers, from the pastoral standpoint, tell a fearful tale. He merely trifles with the results of the movement who only takes the numbers into consideration, but leaves out of sight the sum of those things that cannot be weighed which we have lost. And if the movement were to-day to come everywhere and suddenly to a complete standstill, its immediate effects, which consist in the planting of Protestant congregations and churches in districts hitherto exclusively Catholic, the consequent claiming of rights in Catholic cemeteries on the part of the pastors, their varied polemical and agitating activ-

ity, the increase of indifference on the part of Catholics, and, above all, the increase of mixed marriages, make us feel acutely the blow that has fallen on us. The fact itself we can no longer alter; we can only inquire into the cause of these results."

The reference here to mixed marriages is suggestive of one of the changes that has been wrought by this revival. Before the Los von Rom movement mixed marriages almost invariably meant gain to the Church of Rome, and in this way the scattered Protestants were gradually, but surely being absorbed by the surrounding Romanist population. Now that has changed and mixed marriages generally mean a gain to the Protestant Churches. This is an important indication of the change in the current.

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### Twenty-five Years' Work.

The twenty-fifth anniversary of the work of Christ's Mission will be commemorated in New York during the month of May, when addresses will be delivered by prominent ministers and laymen who have sympathetically followed the course of the work for many years and noted its progress. There are few ministers in the city now who were engaged in religious work when this movement began in 1879. Among them may be mentioned Bishop Potter, who was then rector of Grace Church; Dr. J. M. Buckley, Dr. Robert Stuart MacArthur, Dr. Frank Rogers Morse, Dr. J. C. K. Milligan and Bishop William T. Sabine.

The prayers and good wishes of the friends who are interested in this work are requested for these anniversary exercises.

## IS LOUIS NAPOLEON THE LAST ANTI-CHRIST?

BY REV. ALBERT B. KING.

Author of "The Purple and Scarlet Woman and Her Relatives."

At one time we wrote a series of articles for the CONVERTED CATHOLIC entitled "The Mother of the Last Anti-Christ."

I wish we had space to repeat all then said to show that probably some member of the Napoleonic family would be the last anti-Christ, whose brief reign over the ten kings and kingdoms of the reconstructed Roman empire, of world-wide proportions, will introduce Christ's millennium reign.

For a purpose soon apparent we will quote a little from our former article:

"Mr. Warrant Houghton, in 1887 gave to the world several reasons why it may be expected that General Louis Napoleon will become the Great Caesar or last anti-Christ. One of these is his name. Mr. Houghton said: 'The name Louis Napoleon is that one of the Napoleon family, which best corresponds to the number, (Rev. XIII: 18.) of the Wild Beast, (Rev. XIII: 1, 2.) which symbolizes Caesar's Roman empire. Thus: L, 50; V, 5; D, 500; O, 0; V, 5; I, 1; C, 100; V, 5; S, 0=666 (Western foot of Daniel's image = Latin).

N, 50; α, 1, π, 80; ο, 70; λ, 30; ε, 5; ο, 70; ν, 50; τ, 300; ι, 10=666, [Eastern foot of Daniel's Image = Greek].

"Mr. Houghton furnishes other historical data which will keep us, under calm self-control, wisely watchful of the movements of General Louis Napoleon (Prince Louis). The following is a specimen of these data. 'Napoleon I in his expedition to Egypt, asked the Mohamedans to recognize him as the Man of Destiny, but Prince Louis can present credentials to them which the

first Napoleon had not, because he is intimately connected with the Hégira date by his birth on that date of the year, viz., July 16—exactly at the end of the prophetic period of 1260 Chaldean years of 360 days each (1242 solar years) from the Hégira. Ancient Mohamedan prophecies have stated that the Mahdi, or Man of Destiny, is to appear among them about 1260 years after the Hégira."

To these words of Mr. Houghton we remarked that in our former article. "There may be this danger, however, that in looking too intently at Prince Louis we shall fail to see arise in another quarter of the horizon the veritable lawless one," and Last Anti-Christ.

We have also called attention to the political party in France, devoted to General Louis Napoleon.

Now, writing in February, 1904, we wish to call our readers' attention to a paragraph written by the English correspondent of the New York *Daily Tribune*, and published in its issue of Feb. 17, 1904. Is it not in view of that written by us above, and in view of the fact that the correspondent is not writing from the standpoint of prophecy,—is it not astonishing that he can give the following as news of the day?

"Should France, which is now shipping large numbers of troops to the Far Orient, be eventually drawn into the war between Japan and Russia as the ally of the latter, French troops would find themselves fighting again under a Napoleon, since Prince Louis Napoleon has been assigned by the

Czar to the command of the cavalry in Manchuria. It is doubtful whether the French government is altogether pleased with the appointment of the prince, for, while on the one hand it eliminates for the present danger of his becoming a party to any coup d'état at Paris against the republic, any successes he may achieve as a commander in the field cannot fail to increase his popularity with the army and with the masses in France, and to render him, by reason thereof, an even greater peril to the existing government at Paris than he is to-day.

"It may not be amiss to recall the fact that the dream of the prince's granduncle, the first Emperor Napoleon, was to emulate Alexander the Great and make himself the master of Asia. It is even asserted that he was prepared to abjure Christianity and to become a Mohamedan if necessary to insure the realization of his dream. He longed for the role of a victorious commander in Asia. It is strange that a hundred years later his grand nephew should be setting forth to play that part in Manchuria. . . .

"Meanwhile, the Russian newspapers, with the tacit consent of the imperial censor, are vaunting Prince Louis Napoleon and the Bonapartist cause in France to the skies. The *Moscow Gazette* in particular, which is probably the most influential newspaper in Russia, asserted in one of its recent issues, just before the declaration of war with Japan, that the moment is exceedingly favorable for the advent in France of a strong and able ruler, such as Prince Louis, to assume the reins of the government of France torn asunder by internecine strife."

In view of these amazing words,

made so by the fact that scores of profound students of God's Word believe that the Last great Anti-Christ will be a Napoleon (see my article on "The Mother of the Last Anti-Christ") and that now at any moment our Lord Jesus may catch up to heaven the five wise virgins, the Philadelphian Church, the 144,000 sealed virgins, the Lamb's watching and waiting bride, and the Laodicean Church left to be purified by the afflictions of the "Great Tribulation," and in view of the fact that the brief reign of Anti-Christ will end in the "glorious appearing of our great God and Saviour," I say in view of these things and other things, should we not "begin to lift up our heads," because of the signs that "our redemption draweth nigh?"

These "other things" are so numerous that we can only allude to a few of them. Is it not true that whilst the Philadelphian Church remains zealously missionary and Evangelistic, there is, with intense worldliness, a great "falling away," which has affected the masses of nominal Christians with unbelief and self-indulgence? That the Zionist movement is reaching startling dimensions, broadly suggesting that the "Times of the Gentiles" must be approaching the end;—that we are living in the last days, because vast trusts in finance and commerce, vast empires and consolidations of nations and colonies such as the Russian (bear), Austro-German (leopard), Anglo-Saxon (lion), suggest with rapid transit from continent to continent, the creation of that mammoth political beast spoken in Rev. XIII as being "like unto a leopard" with feet "as the feet of a bear," and his mouth

as the mouth of a lion," and which shall be the kingdom of Anti-Christ when jealous, warring leopard, bear, and lion shall be resolved through Satan's hypnotism into the ten-toed, or ten-horned resurrected Roman empire;—that whilst hidden saints in the Papacy are obeying in great numbers the command, "Come out of her, my people," multitudes of Protestants are toying with the trinkets of Prelacy, many low church prelatists are toying with the trinkets of High Church Ritualists, and many Ritualists are toying with the trinkets of Rome, and Rome itself becoming more intensely Secular, Commercial and anti-Christian; that vast combinations of labor and capital, that the great spread of atheistic socialism and anarchy, suggest some of the prophesied elements of the "Great Tribulation." "Let us watch and pray lest the day of the Lord should overtake us as a thief in the night."

### **A New Roman Invasion.**

The first rush of the religious orders, male and female, who have been forced to leave France by the closing of their schools by the Government, was to England a Protestant country. Catholic countries, like Spain, Italy and Belgium, did not want them, for they had more than enough of these unnatural beings, who have been appropriately styled pests and parasites by those who know them best.

These monks and nuns are now coming to the United States in large numbers. Several hundred have already arrived in scattered groups, and one day last month seventy-five members of the Christian Brothers landed in New York. The following is the

press notice of this new Roman invasion:

Among the passengers on the French liner, *La Champagne*, which arrived in port yesterday from Havre, were seventy-five students from the *Ecole Chretienne*, at Besarcon, France. The greater number were mere boys from twelve to fifteen years. They were in the second or third year of their novitiate and have been forced to come to this country to complete their studies.

The arrivals yesterday are the first of ten thousand who are preparing to leave their country.

To the question, "What are you going to do about it?" we answer, let us work and pray for truth and righteousness.

### **Female Choirs Discontinued.**

Pope Pius X has issued an order for the removal of all female singers from the choirs of Roman Catholic churches and the substitution of boy choirs. He declared the presence of women as singers in the choirs was inadvisable and inadmissible according to the strict rubrics of the Church, and that the Gregorian plain chant was more appropriate than "figured music" at the mass.

This papal decree has caused consternation in the Roman Catholic churches in this country, where, with few exceptions, only female singers have been employed; and Archbishop Farley, of this city, went to Rome last month to induce the Pope to countermand the order, or at least to modify it. As he took with him \$50,000 of Peter's Pence, it is probable that his request will be granted to the extent of giving "dispensations" to the churches that will pay for the exemption; and thus a new source of income will be created. The Pope is a wise man in the affairs of this world.



## THE CARLISLE MINISTER AND THE INDIAN SCHOOL.

THE Rev. George Norcross, D.D., for thirty-five years pastor of the Second Presbyterian Church, Carlisle, Pa., has no official connection with the great Indian School at Carlisle, but he is the pastor of Colonel R. H. Pratt, the founder of the school

twenty-fifth anniversary exercises of the school last month—with that of Colonel Pratt and the bright intelligent faces of the graduate class of last year.

The Indian School at Carlisle has completed twenty-five years of most successful work for the children of the



Rev. George Norcross, D.D.

and its superintendent continuously to the present time, and many of the pupil's attend the good pastor's church, where they receive a loving welcome. So we group the portrait of Dr. Norcross—who celebrated the thirty-fifth anniversary of his pastorate in January, and preached the sermon at the

plains, educational, industrial, moral and spiritual. In all the United States there is not another institution that has been more beneficial in results than this school, through which nearly 10,000 Indians have passed on their way to civilization; and with the Divine guidance all that has been accom-



**Colonel R. H. Pratt.**



**Graduating Class, Carlisle Indian School.**

plished is due to the wise direction and whole-hearted devotion of the self-sacrificing Army officer, who turned his back on promotion to help the red man of our own country to a place in American civilization. Colonel Pratt deserves well of his country. He has been not only a wise administrator, but his Christian character in an exalted position has had a wide influence in the public and private life of the nation.

Dr. Norcross, whose sermon to the graduating class is published in the school paper, the *Red Man*, with the other exercises, is not only beloved by his own congregation and honored by the citizens of Carlisle, but his influence as a faithful minister of Jesus Christ has extended along the whole Cumberland Valley. For many years he has been a devoted friend of the editor of this Magazine.

### A Lesson to the Filipinos.

The arrival of the American bishops in the Philippines was marked by an attempt to restore the supremacy of the Roman Church in civil affairs as well as in matters ecclesiastical. The scandals and crimes of the Spanish priests have been in a measure condoned or they are already forgotten, and the new American bishops intend to assert themselves in a manner that will overawe and intimidate the Protestants and Independent Catholics. The *Philippine Christian Advocate* of February relates an incident that occurred in Manila in January. It says:

#### THE AMERICAN BOYS' VICTORY.

The first public act of Archbishop Harty, outside of an address to one of the church schools, was in perfect keeping with what everyone had fully expected him to do—conserve and enhance the old traditions of the Church.

A few nights since the boys of a Jesuit school, all uniformed and natty, were marching down one of the principal streets. They, as usual, were using the entire sidewalk when four or five sturdy American lads decided to lay claim to a part of the public way as well. A rough and tumble fight ensued, but young America won out, and as one said afterwards, "walked through the whole crowd from one end to the other." Archbishop Harty appeared and escorted the ruffled students and one captured American lad to the police station, where he demanded a prosecution of the offenders. Even a cursory examination showed the futility of such a demand and the boys were liberated. The demand for a prosecution was based on the old claim of the Inquisition that whatever the Church does is right. It will be a good lesson for some who think that the uniform of the Church will atone for honor or righteousness. There is scarcely an American in Manila, saving those few who are officially committed to the protection of the Roman ecclesiastical interests, who do not rejoice in the manliness of the American lads who were not afraid to stand for their rights.

The Philippine paper adds that the encounter between the Jesuit school boys and the American boys is the climax of trouble long brewing. There are 2,000 children in the Roman Catholic schools in the city of Manila who are taught by Spaniards, and naturally these are not friendly to the American flag and what it represents. Every evening these children in full uniform parade the city, led by their robed instructors, and monopolizing the streets to the annoyance of the Americans. Perhaps the lesson they received from the Protestant boys on American rights will not be lost.

Many subscriptions for this year are still unpaid. It will be a kindness to renew them this month.

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to Evangelical Christianity.

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**Various Notes.**

All orders received for the book, "A Year in St. Margaret's Convent," up to March 1, have been filled, and the orders that may come this month will receive the same prompt attention. Should any one be overlooked, or for any cause the book should fail to reach its destination, a notice to that effect addressed to this office will be attended to immediately.

Many letters and postal cards have come from those who received copies, saying, "I like the book very much," "I will circulate it where it will do good," etc. A special note of thanks came from the librarian of Vassar College for the copy received. It will be read with deep interest in all colleges for women, and by the young people in Sunday schools if placed in the libraries. The other book by the same author, "Aimée's Marriage," showing the tactics of the Roman Church in arranging marriages between Protestants of good families and designing Catholics, will do equally good service in the libraries, homes and families. It is the best kind of missionary work to make Protestant Christians acquainted with the schemes and plots of the Roman Catholic Church and to direct their attention to the dangers that threaten the peace of families and the salvation of souls in the familiar intercourse that Roman Catholics are persistently contriving to establish with the better class of Protestants in the United States. This is what Miss Cowan has done in her books. Though dead, she yet speaketh. May her judicious counsel be heeded.

**Pamela H. Cowan.**

Last November Miss Pamela H. Cowan completed the Preface which appears in her book, "A Year in St. Margaret's Convent," and up to the middle of December several letters came to us, some type-written and others by her own hand, in reference to the publication. In one she said, "I am not as well this season as I have been usually, and at my advanced age I do not expect to do much more work. It is therefore a great pleasure to send you the Preface to the book and co-operate with you in publishing it."

A few weeks later when the book was through the press, the sad news came from Oakland, California, where Miss Cowan had lived for the last year, that she had departed. For more than thirty years she had lived in Washington, D. C., with her niece, the wife of Judge Field, of the Supreme Court of the United States, and there her books, "Aimée's Marriage" and "A Year in St. Margaret's Convent" were written. It was our privilege to read the former work in manuscript before its publication by the American Sunday School Union of Philadelphia.

Miss Cowan was of the noblest type of American Christian women. She never sought publicity—only her initials appeared in her books and her articles in this Magazine and other periodicals—and as she said in one of her last letters, when we asked permission to use her name on the title page of "A Year in St. Margaret's Convent"—"My life has been as quiet, uneventful and happy as a summer day," so she quietly passed away at an advanced age. All who read her books will see and admire the beauty of mind and character of this Christian lady reflected there as in a mirror; while the dissection of Romanism is done by a master hand in defence of our Protestant faith and American institutions.